A LETTER FROM AN INDEPENDENT, To his Honoured Friend A PRESBYTERIAN IN LONDON.

SIR,

WIth what Sympathy and Unanimity we first engaged our selves in this present Cause, I need not call to your remembrance: nor can you forget what lists and bounds wee then set our selves: Reformation was our earnest desire. Petition was our only way; To live and dye together in one and the same opinion was our mutuall promise; To preserve our Antient and Fundamentall Lawes, to purchase our just Liberties, To conserve the Kings known Rights, were our solemne Protestations. All these being now like *Samsons* cords, broken, I believe my self disengaged: The Reformation desired is extirpation endeavoured: In stead of Petition, as Subjects ought, we command as Rebels use; The preservation of our Ancient and Fundamentall Lawes, is out-lawed by new Votes, and illegall Ordinances; The purchase of our just Liberties, is

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turn'd into unjuſt licentiouſneſſe; And the conſervation of the Kings known Rights, is overturn'd by unknown wrongs; And our living and dying in one and the ſame Opinion, is crumbled away into *So many men, ſo many minds*; of our firſt *Junctо*, how many *Presbyterians*, how many *Independents* we both know; of thoſe *Presbyterians*, how many are *Anabaptiſts*, how many *Jacobins* you know not; of thoſe *Independents*, how many are *Antinomians*, how many are *Browniſts*, I know not: And though we both know what we would not have, yet neither of us know what we would have.

Would we have no Biſhops Sit in Parliament? an Act is paſſed for it, the King hath ſigned it. Though I muſt tell you, that very Act hath cancelled one of our beſt Fundamentalls; The beſt part of *Magna Charta* is thereby diſſolved, and hath put the whole into an Ague.

Would we have no impoſition of Ship-money? the like courſe is taken, and the like power hath confirmed it. Though I muſt tell you, this very eaſe of Ship-money, hath brought a diſeaſe upon our Ship ſtrength; and whereas before wee were well nigh able to cope with all the Navies of Chriſtendome, wee have ſcarce any more left now then the bare name of a Navie.

Would we have no Monopolies? They are damn'd too by the like Authority; though I muſt tell you, the very taking away of this yoak hath made the whole Kingdome a Monopoly; the ſeverall Committees have got a Monopoly of our Coyne and all that is Coynable; The ſeverall Commanders have got a Monopoly of our Cattell, and all that is Edible; ſome there be that have got a Monopoly of our Wives, and all that is Amiable; others of our Children, and all that is Delectable; others of our Servants, and all that is Profitable; others of our Neighbours, and all that is Sociable.

Would we have no Ceremonies lie heavie upon tender Conſciences? That hath been offered us too; Though I muſt tell you, we that ſtumbled at theſe Gnats, have ſince ſwallowed Camels; we that would not be impoſed upon our ſelves, doe our ſelves impoſe upon others. Burthens too heavie for them, our ſelves, or any man elſe to beare.

Would we have no Papists? wee were in a faire way for that too; we might have forc'd their children to an education under Protestants: Though I must tell you, *but under the Rose be it spoken*, This had been a piece of absolute Tyranny; and would have been requited with the Abolition of all Protestants in all the World, save *England*.

What isit we did privatively desire, and the King did positively deny? He was not weary of Granting, 'till we were shameleſſe and unreasonable in demanding. To a Regulation of Bishops He consented; He declined only their Extirpation; would we have no Bishops? Why? becauſe they have not *Jus divinum* to plead for them? it remaines yet undecided; the Episcoparians affirm it; The Anti-Episcoparians deny it; and yet grant by consequence, what they challenge by conclusion. That Episcopacy hath *Jus Apostolicum* for their Advocate. Or is it becauſe some of them are bad? Upon the same ground would we have no Judges, no Aldermen, no Knights, no Lords, no Parliaments; All have not been good: becauſe some are, let their prescription of time forbid the proscription of their Function.

Mistake me not yet, Sir, I am no Patron, no Advocate, no Pleader for Episcopacy; I am an *Independent*, I was so when I first entred into this combination, and so will die; And such a one were you at that time, though now you have forgot your first Faith, and are turn'd *Presbyterian*; yet still I am, as I was then, a perfect Bishop-hater; but why I am so, I know no more then you doe. Herein we still both agree; In all things else we are at oddes: you will have Presbytery establiſhed; I am for Independency; And which of these two are most consistent with the essence of this Kingdome, I wiſh you would put it to the Issue upon a faire and calm disputation betwixt my good Lord *Say*, who well knowes what the new Directory is, and how to confute it; and your good Earle of *Pembrook*, who for three Months (his own words) could not understand it, but now by the help of Mr *Olsworth* (it seemes) knowes it to be the best Nursery of Devotion in the World, and yet neither understands nor knowes how to maintain it; or betwixt our

Learned Mr *Goodwin*, and your learned Mr *Calamy*, who yet never answered that Quotation of his, from the best Astronomers that ever writ, in the yeare 1640. *plus vel minus*, there would be *universalis totius Mundi insania*, to which I should have pinn'd my Faith, if he had but added the whole Truth, saying with *Tycho-Brahe*, *Erga Reges:* so the words stand, and ought not otherwise to be repeated: or by determination of the Sword, betwixt *Noble Cromwell, our Generall*, and *valiant Massey, yours*.

But Disputations we have had already, to no purpose, you will confesse with me; For the Episcoparians are the better Scholars, and have confuted us both; you for too heavie Taskmasters, and us for too easie: And justly; For your Assembly with the power of your Party in the Parliament, have imposed Oaths and Covenants contrary to Law and Religion; yes, and imprisoned *Lilborn* for his defence of *Magna Charta*, and refusing the new Oath, *Ex Officio*, which your selves condemned in the Ecclesiasticall Court: Nay, and beyond this too, divers of your Assembly of Divines, have in their Feast-meetings declared, That their Presbytery being *Jure divino*, hath a Supreame power in Causes both Ecclesiasticall and Civill over King and Parliament, and so instead of ruling by Law, will rule all by their own lawlesse Arbitrary Injunctions.

Battailes we have also had to as little purpose; For untill this last Summer, the Kings Souldiers were the stronger men, and gained against us both: you know in what a low Condition we both were, when Sir *Thomas Fairfax* lay before *Oxford*, how tumultuous the *Londoners* were when *Leycester* was taken, and how we were resolved to passe over the Channell, if *Naseby* fight had gone against us: And to whom we owe the thankfulnesse of that, whether to Generall *Fairfax*, and the Presbyterians under him, or to Generall *Cromwell*, and the *Independents* under him, let our Enemies speak: Their witnesse will be the best, we may be partiall to our selves.

That we have since taken *Bristoll*, the *Devizes* in spight of *Lloyd*, *Winchester* notwithstanding *Ogles* strength there, and *Basing House*, where many of our Armies were till then

crushe;

cruſht; It is well known we owe more to *Cromwels* Horſe, then to *Fairfax* Foot, or *Dalbeers* Engines: And that *Dalbeer* ſhould have 6000l for *Baſing*, *Fairfax* 500l for *Briſtoll*, *Maſſy* the like, in Iewels, which they weare as Badges of Honour, and *Cromwell* no acknowledgement for all; yes, and inſtead of it, you ſuffer him to lye under an impeachement of Treaſon ſuggeſted by the Earle of *Mancheſter*; is a ſhrew'd evidence to me, That if your Presbytery be once eſtabliſht, we muſt look for as little favour as the Epiſcoparians: And this you already partly ſhewed, by your ſelfe-charity in your great care of *Skippon*, to cure his wounds which he received at *Naſby* fight, and ſuffering all ours to ſinck or ſwimme.

Well, notwithſtanding all theſe Succeſſes, are either of us nearer to our ends? If the King can but live and rub out this Winter, we ſhall ſave Him a labour next Spring of calling in any Forreign Forces: It is reſolved upon amongſt us, and for that ancient loves ſake which hath been betwixt us, I give you notice of it, that you may return to us, That if the King will give us Liberty of Conſcience, and not ſubjugate us to Eccleſiaſticall Power, we will ſubmit our ſelves to His Civill Power; and rather live with Epiſcopacy to eſtabliſh Monarchy, then under Presbytery to pull it down.

Epiſcopacy may ſtand, and we enjoy our Conſciences, Preſbytery will not allow it; Epiſcopacy may enjoy their Lands, and we our Farms, not ſo with Presbytery; For they intend as well a Reformation of the State, as of the Church, *i. e.* of long Gownes into ſhort Clokes, of Lawn Sleeves into fine Shirts, of *Meum & Tuum* into *Suum*, of Godlineſſe into Gaine; And our *Copy-holds*, if they once come to the queſtion, *whether* they be as Antichriſtian as the Churches Lands, into their own Purſes: It is not a Reformation they ſeek, but an Alteration; and that Alteration ſhall but make way for an Alienaton, To bring the Kings Crown under Chriſts Scepter, which themſelves will manage, not for Chriſt, but againſt Chriſt; For his Kingdome is not of this world.

We *Independents* ſeek only a Reformation, not an Alteration; we have yet ſo much Reaſon, as to ſee, The further we

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ſwerve from our firſt Conſtitutions, the nearer we haſten to Deſolation; The further from our Fundamentall Principles, the nearer to our perpetuall Ruine. It is ſo in the Church, it is ſo in the State. I inſtance only in the State: The firſt Conſtitution, and Fundamentall Principle of this Kingdome is, There ſhould be a King, and Subjects; That the King ſhould Rule, the Subjects ſhould obey: He Rule according to Law, They obey according to Conſcience. That He ſhould ſecure the Kingdome againſt Forreigne Enemies; That they ſhould aſſiſt him therein; That both ſhould conſcientiouſly intend the publick Peace, and the Kingdomes happineſſe: we find all this done, while we had but one King, and many Subjects; And we find all this undone, now we have many Kings, and no Subjects: To regaine all, we would come to our firſt Conſtitution, and live in ſubjection under that one whom God hath made our Superiour, and not any longer in vaſſalage under many, whom our ſelves have made.

A ſecond or another firſt Conſtitution of this Kingdome, is, we ſhould have Parliaments; that thoſe Parliaments ſhould conſiſt of three States, Lords Spirituall, Lords Temporall, and the Houſe of Commons; But one of theſe three, *the Lords Spirituall* being found ſuperfluous, we ſay of two States, the Houſe of Peers, and the Houſe of Commons; The Houſe of Commons to find out the Grievances of the Kingdome, and to prepare Redreſſes of thoſe Grievances for the Houſe of Peers, the Houſe of Peers to preſent them to the King, and the King to ſign them with His Royall *Fiat* for Lawes: All this hath been done while the Houſe of Parliament prepared Lawes for the King to confirm them; All this hath been undone, ſince the two Houſes have made Lawes for the King to obey them: our Grievances were redreſſed before. They are encreaſed now; we had ſome Liberties then, and hope of all Liberties we could deſire: we have no Liberties now, nor hope of any; we had good Lawes before, whereby we knew ſinne; we have many ſinnes now, yet know no Law: To regaine our Lawes and Liberties, we would come to our firſt Conſtitution, and have two Houſes to acknowledge one King

above

above them, and not one King to acknowledge two Houſes above Him.

It may be you will ſay, *Turpe eſt Doctori, cùm Culpæ redarguit ipſum*, why have I hitherto took part with the Parliament againſt the King? with the Parliament, I confeſſe, I have, but not againſt the King: For when I firſt entred into this Compact, by Proteſtation, by Vow, and Covenant, is was to fetch the King up unto his Parliament, out of the hands of Evill Councellors; That was the only pretended reaſon for the raiſing of all our Armies, ſave the very laſt under Sir *Thomas Fairfax*; He was the firſt Generall, that ever received Command to deny Quarter to any, even to the King himſelfe: And this was not diſcloſed untill of late, elſe I had publiſhed it, and our reſolution in this point ſooner.

But now it is known; and yet I ſtill ſide with the Parliament? I confeſſe I doe; but not as I did before; Before I did it ſincerely; now I doe it politickly; The Parliaments Cauſe, *Rebus ſic ſtantibus*, is a *good Cauſe to live in*; For hereby I ſave mine own ſtake, and a good ſhare in other mens; But now I am weary of it; For now I would manage ſuch a Cauſe as I might *live and die in: live in with Profit, and die in with Comfort:* The courſe I have hitherto taken, I profeſſe, I have undertaken for meere gaine; The courſe I would now take, I profeſſe, I would undertake for meere Godlineſſe; I would not at my Death renounce a wicked courſe, as Colonell *Sandys* did at *Worceſter*, and Major *Abercromye* in *Buckinghamſhire*; For then it would be too late, becauſe I cannot goe to Heaven without Repentance; and Repentance cannot be true which hath not this Ingredient, *Doe good*, as well as that, *Ceaſe to doe Evill:* I muſt receive the Kingdome of Heaven, *The Goſpel*, into me, before I can hope to be received into the Kingdome of Heaven, *Glory*. And you know, *To the Poore is the Goſpel Preached*; And though I am *rich in ſubſtance*, yet I am *poore enough in ſpirit*, I thank God for it, and would you were ſo too, to receive the Goſpel.

Sir, by this that hath been ſaid, you know the Reſolution of our Party; There wants nothing but the Kings offer to invite

us,

us, and ere long we intend to invite Him to that offer, *viz.*

That we shall be obliged only to honest Conversation by the common Lawes of this Kingdome, and freed from any, and all Ecclesiasticall Censures for point of Religion.

This is all we desire; and if this be granted, we presently declare our selves for the King, will joyn with Him, will fight for Him, and either end our lives, or settle His Crown fast upon His Head, His Sword in His Hand, and Himselfe in His Chaire.

This we will doe, maugre the opposition of all *Presbyterians* in great *Brittaine*, and the whole World besides: we will make our Army equall with that under *Montrosse*, who wee heare is already on this side *Tweed*, with no fewer then 14000 Foot and Horse: The like Assistance he shall have from us, under the Command of *Cromwell*, or whom else His Majesty will put in Chiefe. And let it be tryed then, whether any Parochiall, Consistoriall, Provinciall, or Generall Classis of the Clero-Laicall-Presbytery, dare *think to Depose*, or *whisper*, to Excommunicate the King or any of his Loyall Subjects.

And now, Sir, if you will goe on in your Apostacy, *Goe and perish:* If you will return, *Welcome and be safe*; with them who say, God Save King Charles. I leave you to your Choice; but will be glad to embrace you in the armes of, Sir,

Your Worships affectionate
Kinsman and Servant.

FINIS.